

Messenger of Peace.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

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FROM THE UNIVERSALIST MAGAZINE.

OBSERVATIONS

ON A PIECE INSERTED IN OUR LAST WEEK'S PAPER,
FROM THE CHRISTIAN MAGAZINE, ENTITLED

"A STRANGE THING."

We would inform the writer of the above-named article, that after all his search for strange things, he has not had the good fortune to hit on what are the *most* strange and marvellous circumstances, in the very subjects he took up. If he will take the trouble to go over the ground again with us, we assure him that his taste for wonders shall be gratified with something worth the while.

To begin, then: The *first* thing that excited this gentleman's astonishment, on supposition of Universal Salvation, was, "the *solicitude* which the apostles manifested for the salvation of their hearers;" and especially did he wonder that St. Paul should have had great heaviness and sorrow of heart for the blinded Israelites, and that he should have prayed to God for their salvation, if he, the mean while believed they *would* be saved. It is strange, we grant, that the apostles should feel solicitous for the accomplishment of that which they expected would eventually be effected; since it is the most shining trait in true wisdom to feel solicitous for the accomplishment of those things only which it knows will never take place. And we grant it is strange that Saint Paul should have prayed to God that the blinded Israelites might be saved, if he really believed that they would be saved; for in so doing, he must have prayed *in faith*, as Christ commanded him, believing that he should receive what he asked. Our author did well, doubtless, in mentioning these as *strange* things; but there is a still stranger thing now to be mentioned, of which it seems he was wholly unconscious. It is this: St. Paul proceeds, in the very next chapter, to assert that those blinded Israelites should positively be saved, when (if our author's notion be correct) he really believed that they would be damned to all eternity, and therefore felt sorry for them, and like a good Hopkinsian, prayed earnestly to God to save them! Read the 9th and 10th chapters of Romans, where the passages which our author quoted will be found: and then look to the 11th chapter, in which the apostle says: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it; and the rest were blinded. I say then, have they stumbled that they should fall? God forbid; but rather

through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their *fulness*?

For if the casting away of them be the reconciling of the world, what shall the *receiving* of them be, but life from the dead? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that *blindness* in part is happened to Israel, until the *fulfulness of the Gentiles* be come in; and so *all Israel shall be saved*. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God!" Rom. xi. How came St. Paul to assert that *all* Israel should be saved, if he really believed no such thing? Here is a wonder which, like Aaron's rod, swallows up the rest.

2. Our author observes, in the second place, "If the doctrine of Universal Salvation was taught by the apostles, it appears strange to me that their hearers were so much *alarmed* at their preaching;" and he then cites the instances of the 3000, who were pricked at their heart on hearing Peter's sermon on the day of Pentecost—of the jailor who asked Paul and Silas what he should do to be saved, and of Felix, who trembled when the apostle reasoned to him of righteousness, temperance, and judgment to come. We may observe as we pass along, that this gentleman supposes that when people once believe that they shall be saved, there is nothing left, in heaven or earth to produce such an emotion as *alarm*, nothing which can affect their hearts. Well, be it so, then; we must not stop to dispute now for the gentleman is doubtless waiting with impatience for another wonder. Then let him turn his attention to the case of the 3000, whose hearts, he thinks, Peter's sermon pricked *with the fear of endless torment*. Does it not appear strange that this should be the case, when we duly consider the fact that they had not heard Peter say a word about torments of any kind? We have the substance of St. Peter's sermon on that very occasion, recorded in Acts ii; and there is not a single threatening in it! It is a most curious subject of speculation, how Peter contrived to terrify them with the doctrine of eternal punishment, without saying a word about it, or making the most distant allusion to it. And finally, it is somewhat curious, that we, at this late day, are able to know, with such perfect certainty, that

it was the fear of endless damnation which pricked their heart; when we have not an intimation, in all the scripture, that this was the case. With regard to the case of the Jailor, we think our author will confess it to be a very astonishing thing, that while he was under the most terrible apprehensions of being sent to an endless hell, he should care so little about it, as to attempt killing himself, as he did, *merely because he thought his prisoners had escaped*. We hope that we have succeeded well in providing gratification to this gentleman's taste for the marvellous.

3. He says, "Admitting that Christ and the apostles taught the doctrine of Universal Salvation, it appears to me inexpressibly strange that their hearers manifested so much *opposition* to their preaching." As he thinks this *inexpressibly* strange, what must his astonishment be, when we inform him that the case continues the same to this very day! Know then, dear Sir, that the Universalists still meet with the same sort of opposition that their Master and his apostles met with in ancient times. Of all the religious sects of our country, there is not one so zealously, not to say malignantly, opposed, as the Universalists. They are denied the *title* of Christians; they are called, sometimes devils, and sometimes devil's ministers, as Christ and his household were called Beelzebub; those who dare to profess Universalism are cast out of the synagogues, as they were of old; in short, every abuse which the laws of the land do not prevent, is exhausted upon them; and we are obliged to say, as did St. Paul, "we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, specially of those that believe." (1 Tim. iv. 10.) And, dear Sir, to increase your astonishment, this opposition comes now from the same kind of people, as in ancient times. You doubtless recollect that it was the priests, the doctors of the law or divinity, the whole host of high professors in our Saviour's time, that were the authors of all the opposition which he encountered; and the Universalists now receive their reproach and abuse from the same class of people; of which, dear Sir, thou seemest to be one.

4. "Upon the supposition that all will be saved," says our author, "there is something peculiarly strange in the language in which Christ speaks of the future state of the righteous and the wicked;" as a specimen of which, he brings these words: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." He thinks it peculiarly strange that Christ should address these words to people, unless he supposed that those people were in some danger of being destroyed, both soul and body, in hell.—Very well. But to whom did Christ address these words? Who were they whom he exhorted to "fear him which after he hath killed, hath power to cast into hell?" Why, they were

his own Apostles!—his own Apostles!—[See the contexts of these passages in Mat. x. and Luke xii.] As this author is a Hopkinsian, and believes that these *elect*, these *sanctified* Apostles, were in no more danger of being destroyed in hell, than Christ himself was, will he not do us the honor to say, that he finds abundance of strange things in this his second survey, which entirely escaped his notice in the first?—Let us proceed to look at some other passages which he has adduced.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there *be* which go in thereat; because, strait is the gate, and narrow is the way, which leadeth unto life, and few there *be* that find it." We suspect that our friend is rather apt to see strange sights where there are none. There are people who can scarcely go out on a summer's evening without encountering vagrants from that same infernal pit which this gentleman saw so plainly in the above passage. Let us go back with him, and look at it more carefully: "*Enter ye in at the strait gate;*" now, Sir, keep cool, have we, thus far, seen any thing of endless misery? No.—"*for wide is the gate, and broad is the way that leadeth to destruction,*"—does it say, *eternal* destruction? no; or, destruction in the future world? No. Very well.—"*and many there be which go in thereat.*" Does this mean any thing else, than simply that there were, at that time, many going in at the wide gate? Must not a man have a wild imagination, to make endless misery out of this? Let us proceed; "*because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.*" It is true our Saviour's disciples were but few in number, at this time—but few had found the way of truth and life; but we think our friend himself now perceives that this circumstance does not even indicate that no *more* would ever find it. We might say with propriety, "broad is the way of error, and there are many who walk therein; but narrow is the way of truth, and few find it;" yet who would understand us to mean, by this expression, that error would be eternal, and truth forever confined to a few?

The next passage is, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. What appears strange to our author, in this case, is, that Christ should use such an expression, if he did not mean his hearers to understand that some would come forth at the resurrection in *eternity*, to endless perdition. Now, let this Gentleman look back to the third verse preceding the above passage, and he will see that our Saviour chose, to say the least, a very singular way to prepare his hearers for such an impression: "Verily, verily, I say

unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Would not his hearers understand him as speaking figuratively of a spiritual resurrection which was even then beginning to take place? Would they naturally think that by "the hour is coming and now is," he meant it was some thousands of years in futurity?

(Concluded in our next.)

FROM THE UNIVERSALIST MAGAZINE.

THE AFFLICTIONS OF THE RIGHTEOUS.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."—Psalms xxxiv. 19.

It seems scarcely necessary to be mentioned that the old notion concerning the two classes of people spoken of in the scriptures is very unjust. Experience has proved, and brought the most of people to acknowledge, that there is not a class of people in the world exclusively righteous, nor a class exclusively wicked. It is not reasonable to suppose the sacred writers meant any such thing when they spake of the righteous and the wicked. A man may be good, sufficiently good to entitle him to the appellation—a *righteous man*, and yet may have been guilty of many sins. So a man may be sufficiently wicked to deserve the appellation—a *wicked man*, and notwithstanding have done many good things. The wise man says, "there is not a just man upon earth, that doeth good and sinneth not." There were many just men on earth; but none that did good and sinned not.

I may also say by way of introduction, that the characters of men should be judged of according to what they *do*. Not what they say, nor what they believe. A man professing and believing Christianity may be a bad man. His disposition may be too obstinate for the good tendency of his doctrine. But a man cannot be bad who *does* well. It has been a practice to judge of people's characters by their professions, their attachment to some church, their attendance upon public worship. Now all these may be, and undoubtedly are very good things; but who does not know that very bad men sometimes do them apparently as well, or better than others. What people were ever more noted for their professions of godliness, their ardent attachment to religion, and their rigid observance of the ceremonies of the law, than the Pharisees? and after all, what people were ever more destitute of the spirit of true religion, or more insincere than they? These remarks shew that a man's faith and professions are not the sure evidences of his character; and they serve to corroborate the testimony of John, "He that *doeth righteousness* is righteous."

The passage of scripture which stands at the head of these remarks has been supposed to teach, that those of the human race who are righteous, suffer much more in this life than

those who are wicked. But it appears to me that this is a forced interpretation of the passage, and not only so, but a contradiction to many unambiguous passages of scripture, and to the experience of mankind. David, when speaking of the judgments of God, says, "by them is thy servant warned, and *in keeping of them* there is great reward." He also says, "great peace have they who love thy law, and nothing shall offend them." "O how I love thy law! it is my meditation all the day." The experience of mankind shews us that righteousness does not bring us into trouble. It is the wicked who are like the troubled sea, and the way of the transgressor that is hard. Did any body ever see any reason why God should have made the way of the righteous hard? It certainly could have been no encouragement to people to walk in it, or done good in any other way that we can see. Upon the whole it is believed that infinite wisdom has made things as they ought to be. The spirit of God testifies, that tribulation and anguish are upon every soul of man *that doeth evil*, and this should be a warning to us.

That the righteous have afflictions no one can doubt who observes mankind, and believes the Bible; but then their afflictions are of an entirely different character from those of the wicked. And as we know what the afflictions of the wicked are, we know what those of the righteous are not. The afflictions of the wicked are loss of reputation, loss of health in consequence of sin, the upbraidings of conscience, fear of punishment, and the actual infliction of it in all its variety: but the afflictions of the righteous are not like these. I apprehend it is here that people have made the mistake: they have not distinguished the afflictions peculiar to wicked men, from those peculiar to good men.

The miseries and sufferings of mankind are a cause of great affliction to good men. These are produced in various ways: by want, by wickedness and deception. What good man is there whose bosom is not filled with sorrow, when he reflects upon the many thousands in the world who are destitute not only of the comforts, but even of the necessities of life? Children hungry and naked, begging for the bread which their parents cannot give them; coming forth in the world without proper instruction. What righteous man can look upon them without a sympathetic emotion? All those institutions which exist among us for the relief of the distressed, and which are supported by the benevolent part of community, are evidences that good people are afflicted when they behold the miseries of their fellow men.

And who will dispute that good people are afflicted when they behold the wickedness prevalent in the world? Who can describe the anguish of that kind father's heart whose son has become recreant to the principles of wisdom and righteousness? Or who can tell the afflictions of that virtuous child, whose pa-

rent in the decline of life, has apostatized from his former upright and steady course? All those institutions whose object is to reform mankind, are so many evidences that the wickedness of their brethren is a source of great affliction to the righteous.

So it is a source of great affliction to them to know that their fellow men are deceived, and particularly so, to know that they are deceived with respect to religious, the most important of all truth. For how much anguish has deception, in this respect produced. Those who should have been consoled, have been tormented by their views of God and a future world. Little children have been made afraid of him, so that they would not think of him without horror. What benevolent man can reflect on this without being afflicted?

Righteous people may be afflicted by the anticipation of ills and miseries which in reality do not exist. They themselves may entertain erroneous views which may be the source of affliction to them. It is in this light we view the afflictions of those who mourn that thousands, as they think, are daily descending to an eternal hell. This they tell us is one of their greatest afflictions; and it is an evidence of their benevolence that they mourn at such a thing, which would, if true, be the greatest of all calamities.

The text, however, may set this matter at rest. Notwithstanding the afflictions of the righteous are many, yet the Lord *will deliver him out of them all.* And I see no way in which this can be done but by removing the cause of them. So then all the wants, and sins, and miseries of men, must have an end. But suppose, as has been fearfully anticipated, that some men, and indeed the most of them, should be made endlessly miserable, and the same benevolent principles of our nature exist in the next as in this state of being, will the righteous man be delivered out of *all* his afflictions? Will they not rather be increased beyond any comparative relation? It will not be satisfactory to say that such things will give us joy in the future state, for this is arguing contrary to analogy, and is assuming that which cannot be admitted without the strongest proof.

I trust that the brief explanation I have given of this text is agreeable to reason and experience; and yet I have not said that the righteous suffer much more than the wicked in this world. The afflictions of the righteous are peculiar to them; and although they are in reality afflictions, and sometimes very great ones, yet what good man had not rather sympathize with his fellow men in their distresses, than to stand unmoved, unaffected at the sight? O what ecstatic joy will run through the universe, when we all shall have realized that our present afflictions which are but for a moment have wrought out for us a far more exceeding and an eternal weight of glory.

RICHARDS.

MESSENGER OF PEACE.

HUDSON, SATURDAY, JANUARY 1, 1824.

REPLY TO L. W.

Our friend informs us, that he "did not think of entering into controversy on this all-important subject when" he "made those queries and assertions; they were made at the request of a neighbor who knew" his "sentiments, and set down in writing, without ever expecting to hear from them again, especially in a public Newspaper." We cannot help feeling surprised that L. W. should be disposed to trifle with this neighbor on "this all-important subject, and make a proposal which he never expected to hear from again, in which he promised to embrace the doctrines of Universal Salvation, if it could be shown that the punishment mentioned in Matt. xxv—46, did not apply to the wicked after death. Our friend finding himself thus unexpectedly taken upon his word, and an humble attempt made to prove that the passage referred to did not apply to the wicked after death, he felt under obligation to attempt a reply to our arguments, not being disposed, as he had promised to become a believer in the salvation of all men. L. W. will pardon us for this expression; we do not wish unnecessarily to doubt his sincerity, but he has told us that when he made "those queries and assertions" and "set them down in writing" he did it "without ever expecting to hear from them again." How far then he was prepared in his own mind to give up his present sentiments, and how great his sincerity in the proposition made, we presume not to determine, but feel a little sceptical in relation thereto; and believe that our friend, in a desire to exonerate himself from the pledge given to believe the doctrine if it was shown that that xxv—46, did not apply to the wicked after death, found it necessary to raise every objection in his power to the arguments advanced. Of this we feel the more persuaded, as L. W. at the close of his communication informs us that he once was a Universalist, and "no human being was able to refute him; yet he was conquered and no human being was able to rescue him from the conqueror." This being the fact it will be readily seen that he had no idea of giving up his sentiments, or of receiving any evidence in proof of its correctness, and that in very deed he did "make these queries and assertions, without ever expecting to hear from them again. It may perhaps be necessary for us to make an apology for inserting "those queries and assertions." All we have to say is that a subscriber left them at the office with a request that we should attempt an explanation, and from the manner in which "those queries and assertions, were written we supposed, they came from a serious inqui-

rer after truth, whose mind was in some labor as to the meaning of the passage, and not from one, who once was a Universalist, possessed of such polemic powers, and knowledge of the doctrine, that no "HUMAN BEING" was able to refute him; but who had been conquered by some SUPERNATURAL power, and turned from his belief in the mercy and goodness of God, and that no human being was able to rescue him from the hand of this conqueror. We are happy, however to learn that "there is no harm done," and as he has condescended to point out wherein he considers us deficient in conclusive evidence in proof that the punishment under consideration does not apply to the wicked after death, we will endeavor to reply; with very little hope, however, that we shall be able to convince one who has been conquered by a power from which no human being can rescue him, but in the humble hope that our feeble labors may be of service to some of our fellow men who are disposed to be convinced by those arguments drawn from "the law and the testimony" according to the light that God has given us, and the ability we possess through the exercise of our reasoning faculties to draw conclusions from the divine word as to what is truth.

With pleasure we acknowledge the candor with which L. W. has treated our remarks; his reply evinces the honorable traits of the gentleman, and the candor of the christian; and we are also much gratified to find that he possesses that independence of mind which disdains to call any man on earth Master; and though willing to receive assistance from the wise and learned is nevertheless determined to bring all opinions and sentiments to the test of the "law and the testimony."—We believe with L. W. that the word of God is the surest, nay the only sure word of Prophecy, and although we noticed the opinions of Bishop Newton, we had not the least intention that his opinion should be binding on our friend, we merely did it to show, that the Bishop's opinion coincided with our own, and although he was a believer in future misery, he had too much honesty and candor to press any thing into his service to prove the doctrine of endless misery which did not in any degree refer to that subject. Should we, in this reply, have occasion to mention the Bishop again, or any other learned biblical critic or commentator, we assure L. W. we have no wish that he should be bound by their decisions, we shall only refer to them as far as we find their assistance needful in the investigation.

In support of the statement in reply to the question, "What time is meant when the Son of man shall come?" v. 31, we produced Mat. xvi—27, 28, and Mark viii, which we then believed and do still believe, refer to the very same subject as that in Mat. xxv—and though L. W. denies this he has not shown us that it is not the case by any thing that looks like evidence, or in any way calculated to convince us of our error.

The passages, referred to, are so explicit, that the coming of the Son man there spoken of, would be in the life time of some of those who heard the discourse, that no person, willing to adhere to the "law and the testimony" can be disposed to carry that coming of the Son of man, and the consequences resulting from it into another world, yet there are some, who profess to make the word of God their guide that take advantage of the ignorance of the people, and quote those passages in proof of a future judgment, and punishment in another state of existence.

We observed that an objection might be raised, to the statements we made of the time in which the Son of man should come in judgement, viz. in that generation, agreeable to the declaration of the Saviour, "Verily I say unto you this generation shall not pass away till all these things be fulfilled;" on the ground that the text under consideration was in another chapter from that in which the declaration of the Saviour is found, and consequently although the things noted in the xxiv. Chapter would be accomplished in that generation, yet what was related in the Chap. xxv. would be accomplished in another world. Anticipating such an objection, we noticed it and offered some reasons to show the fallacy of the objection. We had no reference whatever to the quotations from Mat. xvi. or Mark viii. the whole objection was predicated on the division of the Saviour's discourse into the two Chapters.

L. W. informs us that he makes no objection to our citing any passages out of any chapter or book in the New-Testament if it be in connection with the passage under consideration. This privilege we were sensible we were entitled to and had an indisputable right to use; and if, in making our selection of those passages, which in our opinion, were in immediate connection with the subject under consideration, we were so unfortunate as to err, making use of those that had no relation to the subject, it was the duty of L. W. to show in the most satisfactory manner, that the passages quoted had not this relation, and also to show us to what they did allude. This our friend has not done, and as he only opposes his opinion to ours unaccompanied with any scriptural explanation, or testimony, our decision on this point ought to weigh as much as his.

L. W. seems to admit that the xxiv. Chap. of Matthew is descriptive of the coming of the Son of man in judgement upon the Jews, nor does he deny, that Matthew and Mark in the chapters quoted, referred to the same subject. But he denies that the xxv. Chapter of Matthew is a continuation of the xxiv. We are much surprised at this round denial, and we cannot conceive how it is possible for a person of reading and discernment to be so deceived in this case. We fear this blindness is the effect of strong prejudices, and predetermination to support a favorite hypothesis which would lose

much of its strength, if the connection between those chapters were admitted. We beg L. W. once more to carefully peruse those chapters and see if he cannot find that the one is in continuation of the other. Let it be noticed, that the discourse, contained in these two chapters, was introduced by the disciples calling upon the Saviour to behold the beauty of the temple in Jerusalem. He informed them it should be utterly demolished so that one stone should not be left upon another. Surprised at this they ask him the signs that would precede this event and the time when it would take place. Having a tradition among them that the temple would stand as long as the world continued, they supposed that the destruction of the temple and the end of the world would be simultaneous. They framed their questions accordingly. When shall these things be? and what shall be the sign of thy coming, and the end of the world? Jesus commences his answer to these questions in the 4th verse, and whoever will carefully peruse the two chapters will find an uninterrupted discourse by one speaker. If L. W. will read the 1st verse of the 26th chap. he will find these words; "And it came to pass, when Jesus had finished all these sayings,"—What sayings? those in the two previous chapters. Where did they begin with the 4th verse of the 24th chap.—and where did they end? with the 46th verse of the 25th chap. Is it not surprising then that L. W. should deny the 25th chap. is a continuation of the same subject, which was commenced in the 24th.

The Saviour, having informed the disciples of the signs that should proceed his coming, exhorts them to watchfulness, and introduces the parable of the faithful and wise servant—pronounces his blessing on him who shall be found faithful when his Lord cometh, and informs them that the unfaithful shall be cut off. With this the 24th chapter ends. For the information of our readers we observe, that originally the several books in the old and New Testaments were not divided into chapters and verses as they now appear. They were written much in the same manner as we write a letter, sermon or any other work. The division into chapters and verses made for the purpose of forming a concordance, or reference to particular portions of scripture to aid the theological student in searching the scriptures, and to bring before him those passages relating to the same subject.

The 25th chapter commences, as we noticed in our explanation of the passage under consideration—"Then shall the kingdom of heaven be likened unto ten virgins." THEN is an adverb of time signifying at that time—at what time then will the kingdom of heaven be likened unto "ten virgins?" To ascertain the time, we must look to the preceding chapter.—Now if the 25th is not connected with the 24th and is not a continuation of the same subject, how shall we be able to ascertain the time

when the kingdom of heaven will be thus likened unto the ten virgins. Shall we suppose that the saviour refers us to a time when a certain thing shall be done, and yet leave us in the dark, without any clue to ascertain when that time will be. The time mentioned, is that period when the Son of man shall come in his glory—of which coming, he had given the signs, and urged his disciples to watchfulness. By the kingdom of heaven, is intended the house of Israel; part of whom were wise enough to receive the Messiah and to embrace his gospel, while the other, and by far the major part, were made foolish by traditions, and were destitute of oil, or the knowledge of those scriptures which spake concerning Jesus.—While, therefore, we find reference made to a time, to ascertain which, we must look back to 24th chap. and without which, we should be left in the dark, why does L. W. say there is no connection between these chapters no continuation of the same subject.

Our friend informs us that he will show us by other passages, "That there certainly is another coming of the Son of Man spoken of in the New Testament that could not have any reference to the destruction of Jerusalem, neither have been fulfilled in that generation"—and he proceeds to produce testimonies in proof of his assertion. Now supposing that we admit his assertion to be correct, still it does not touch the point in question. There may be another coming of the Son of man than that we have mentioned, and yet not militate in the least against our explanation of Matt. xxv—46. The question is, does the parable in this chapter refer to another Judgement than that which came upon the Jews. L. W. has brought forward a number of passages in proof of this other judgement which we will not attempt to notice for two reasons. First, to explain each and every passage he has noted would extend our reply beyond the limits of our paper, and would be only explaining what we have done before; and Secondly, they not having any bearing on the point in discussion, it is unnecessary to notice them. We grant L. W. the same liberty which he has obligingly given us of bringing forward out of any book or chapter of the New Testament any testimony he can find relating to the subject in discussion, but here we must stay our liberality. Therefore, if there were ten thousand passages relating to another coming of the Son of man, than that of his coming in judgement on the Jews, if the xxv. of Matthew does truly speak of the judgement that should take place in that generation on the house of Israel, the other passages can be of no use to him, however valuable they may be when applied to their own proper subjects. We are willing to submit to the law and the testimony but not to the opinions and decisions of men, when therefore one passage of scripture is produced in support of another, we demand something more than the mere *ipse dicit* of our opponent that the

passage quoted does refer to the same subject. It is impossible for us to believe that the xxv. of Matthew relates to any other subject, than the judgement of God upon the Jews, which was to take place in that generation according to the positive declaration of the Saviour.

(Concluded in our next.)

ORIGINAL ANECDOTE.

ST. PAUL A CALVINIST BAPTIST.

A member of a Baptist church in the town of G. lately asserted in the hearing of a number of persons, that ST. PAUL was a *Calvinist Baptist*. Should St. Paul, said he, arise from the dead, and preach in our meeting house, no one knowing the man or his sentiments, and should the inquiry be made after meeting—"What denomination was the preacher of?" the universal answer would be—"he is a Baptist." A lady, sitting by, thought that it would require as great a miracle to make a *Baptist of St. Paul*, as it would to raise him from the dead, and introduce him into the meeting house in G. But, continued she, should St. Paul deliver a discourse in this place, and affirm from the pulpit, that "God would have all men to be saved—that he would gather together all things in Christ;" what denomination should you conclude he belonged to? The Baptist not knowing these were Paul's words, answered, "Paul would know too well to preach such a licentious doctrine as that!" But suppose he should so preach, resumed the lady, what should you call him? "Why I should say he was a despicable *Universalist*; and if he so preached I should leave the house immediately?" The lady presented him with a Bible, opened to those places in Paul's writings. He looked at them and exclaimed, "Ah! you have got a *Universalist Bible*, which ought to be burned; if you hear to such delusion as that, you must be forever miserable." Comment is unnecessary.

THE TEST OF RELIGION.

TO MINISTERS AND PROFESSORS.

It is not uncommon for us to hear much said about such an one's religion, or the religion of such a society: but I ask, what has their religion done for them? Has it purified their hearts from sin? And is it their meat and drink to do the will of their heavenly Father? Are they meek and lowly in heart, perfectly free from guile and dissimulation? Do they in every instance, do unto others as they would others should do unto them? Are they not merely minding their own, but not the things of others? Will they bear all manner of injuries and ill treatment from others patiently, without feeling resentment or wishing any ill to them? Will they forsake all for the sake of Christ; and lay down their lives sooner than kill another, or injure a fellow-creature? Are they free from party spirit, sectarianism, and bigotry? If not, though they may talk smoothly, and sweetly about religion, tell a great expe-

rience, have all the zeal of a Jesuit, and be ever so earnest about the salvation of their souls, be in great ecstasies, and shout praises and exultations with a loud and animating voice, they are either hypocrites, or else deceived. They do not bring forth the fruits of the gospel; and consequently are no more than *sounding brass, or a tinkling cymbal; or like unto clouds carried with a tempest*, without any rain in them.—*T. R. Gates.*

It is ascertained that Br. BARZILLAI STREET-ER, has taken up his connexion with the Church and Society in Salem, Ms. and is about to remove to the city of Troy, N. Y. to minister to the Universalist Society, in that place. May the Lord smile upon his labors, and render them a lasting and extensive blessing to the people.

An Universalist Society has been organized in Camden, Me.

DEDICATION.

On Wednesday the 10th inst. the new Church in this village was solemnly dedicated to the service of the ever-living God. An appropriate, interesting and instructive discourse was delivered by the Rev. Hosea Ballou from Ps. 36, 7, 8. Notwithstanding the inclemency of the weather and the excessive badness of the roads, the house was crowded to overflowing with an attentive auditory, who listened with delight to the solemn services of that joyful occasion. The music was excellent, and tended to exhilarate every heart with the spirit of pure devotion. "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures,"—*Herald of Salvation.*

INSTALLATION.

On Thursday the 11th inst. the Editor of this paper was installed as Pastor of the first Universalist church and society in this village and its vicinity. The sermon was delivered by Br. Ballou from Rom. i. 14, 15 and part of 16. "I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also, For I am not ashamed of the gospel of Christ." In consequence of the non-attendance of certain brethren in the ministry who were expected, the consecrating prayer, delivery of scriptures and charge, together with the right hand of fellowship were performed by Br. Ballou with his usual energy and clearness. The instructing discourse, the edifying and refreshing prayer, the powerfully and impressive charge, the affectionate manner in which the right hand of fellowship was given, combined with the soul-thrilling anthem of praise to the eternal Father of mercies, drew

tears of gratitude and joy from many an eye, caused every heart to vibrate under the influence of Almighty, all-pervading love, and produced an effect which language cannot describe. It was a season which cannot be forgotten.

Besides the sermons at the Dedication and Installation, Br. Ballou preached ten discourses within eight days to congregations numerous, intelligent and attentive.—*Ibid.*

The promises of God, like a new drawn picture, look on all that look on them with an eye of faith. They are like the beams of the sun which shine as freely in at the windows of the poor man's cottage, as the King's palace.

POETRY.

FROM THE VILLAGE RECORD. AUTUMN.

Now low'rs around the clouded sky,
The yellow leaf falls fast and lone,
The breeze is sighing o'er the lawn,
With lengthen'd moan.—

And Nature all is hastening on
To winter's dread and drear repose—
The bloom and fragrance long have gone,
Of flow'r and rose!

Creation now, her verdure done,
Will soon assume an aspect bare,
And frosts their blasting influence shed,
And chilly air!

The bird no more is tuning wild,
His joyous notes on every bough,
But mounting high on fairy wing,
Forsakes us now,

For fairer climes and purer skies,
Where warmly blows the balmy air,
No howling winds disturb his rest,
No winter there!

How sadly strikes the feeling heart,
The loneliness that spreads around—
The leaf, that sever'd by the breeze,
Falls to the ground!

Fit emblem of our fleeting joys—
Which bud awhile, and blossom high,
But blasted soon, by biting woe,
They fade and die!

And peace and hope—affection warm—
The kindred ties of love and bliss,
Have felt, and keenly yet shall feel,
An hour like this!

The heart now beating high and warm,
Shall cease its throbs some future day,
And lowly laid beneath the turf,
Shall know decay!

Oh Time! thy triumphs who shall tell?
The trophies of thy fame record?
Thou speak'st—and humbled nations bow
Before thy word!

And genius bright—and beauty fair—
The lov'd—the blooming—and the gay—
Affection—friendship—love itself
Must own thy sway.

But tho' now Desolation rides
With blighting wings upon the wind,
He yet shall know his blasting pow'r
To Time resigned!

For Spring shall come, with charms renewed,
To bid Creation smile again—
And warbling birds, and trees, and flow'rs,
Shall hail her reign!

Then look the vista thro' of years,
Behold the "Bow of Promise" bright,
It spreads its arch of purest glow,
To the glad sight!

Tho' man by nature, yet must feel
The blighting hour of woe and grief,
And know the self same fate, that knows
The yellow leaf;

Yet he shall rise renewed from death,
The glorious victor in the strife—
And disenthral'd from Time, put on
Immortal life!

ALCANZOR, of Baltimore.

AN ODE.

BY BISHOP HORNE.

Sweet day, so cool, so calm, so bright;
Bridal of earth and sky;
The dew shall weep thy fall to-night,
For thou, alas! must die.

Sweet rose, in air whose odours wave,
And colours charm the eye;
Thy root is ever in its grave,
For thou, alas! must die.

Sweet spring, of days and roses made,
Whose charms for beauty vie;
Thy days depart, thy roses fade,
Thou, too, alas! must die.

Be wise then, christian, while you may,
For swiftly time is flying;
The thoughtless man that laughs to-day,
To-morrow may be dying.

MARRIED,

On Thursday evening, the 23d inst. by the Rev. Mr. Chester, Mr. STEPHEN ALLEN to Miss ELIZA CHARLOTTE RANNY, daughter of Col. Reuben Ranny, all of this city.

On Monday evening last, by the Rev. Howard Malcom, Mr. HENRY P. SKINNER to Miss PHEBE B. HATHAWAY, both of this city.

Died,

In this city, on the 16th inst. ANGELINE, daughter of Mr. Burr Perry, aged 6 months.

On the 18th, MARGARET, daughter of Mr. Ira Lovejoy, aged 6 weeks.

At Chatham, on the 17th, Mr. JOSEPH ALLEN, a respectable inhabitant of that place, aged 68 years.

In this city, on the 23d inst. Mr. CHRISTOPHER BARNARD, aged 37 years.

FOR SALE AT THIS OFFICE.

Minutes of a Discussion on the question "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death." Between Rev. Abner Kneeland and Rev. W. L. McCalla. In complete sets in boards at

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